383

In the Name of God the Simple-Expansive Reality, the Merciful!

Glory be unto God the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*), unchanged and unalterable, the Divinity Merciful in the *already-always* existentiation of the world! And the Light be upon Its Chosen Ones in every moment and in every state! Amen!

As for the matter at hand: thus saith the Camphorated Servant of the Truly Real!

You have asked me once again regarding the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) asserted by the **Heart of the Theosophers** in His **The Wisdom of the Throne**, saying that our view does not accord with that of the **Primal Point's** commentary on the subject.[1] We will say that if you re-read the commentary by the Primal Point again carefully, you will see precisely what the **Primal Point** affirms and precisely what He denies, and how our earlier exposition of the matter fully accords with His view because what He has denied is that the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) refers to the Pre-Eternal Essence whereas, as we underscored, it refers in fact to the level of the **Primal Will** (*mashīʾa al-ūlā*), which is the level of the **Inclusive Unity** (*wāḥidīya*), and not to the **Essence of the Ipseity** which is the Presence of the **Exclusive Oneness** (*aḥadīya*) where nothing is with It. As such in order to understand the **Primal Point's** overall view on the matter more clearly, you will also need to take recourse to other statements made by Him elsewhere in other works, and not just merely rely on this single response to one Mīrzā Saʾīd.

So here now let us demonstrate the matter to you by the locution of the Learned One, the Sixth Imām (ع), Who said, High be His *logoi*:

Wahid Azal © 2025

God created the Will by itself then It created all created things through the Will![2]

Know, may God open your vision, that with this saying by the Learned One (ع) you may now glean and clearly ascertain for yourself that the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) is another way of saying the **Divine Will** (*al-mashīʾa al-ilāhīya*) which is all things but not any one of them. Now, just as the **Red Sulphur** says (the Light be upon Him) regarding the principle of oddness,[3] here three things are mentioned by the Learned One (ع): **i.** God, **ii.** the Will, **iii.** and the created things (*al-ashyāʾ*), which is to say 'the world', such that it should now become comprehensible to any sound comprehender wherein the relationship of all created things to God - whether in initiation or return - occur through the **Divine Will**, which is the Principle of their origination and their termination, their existentiation and their annihilation. Thus, to reinforce the point yet again, and as we said in the **1st gate of the Thirteenth Unity of the Bayān**, what can properly be known by creation of God is the **Primal Will** and not the Essence of the Ipseity. Therefore, the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*), which is all things but not any one of them, is the **Primal Will**.

From this then emerges the question as to what level the immutable archetypal-essences (*al-aʿyān al-thābita*) are said to arise? And this is obviously at the level of the **Primal Will** Who is the self-entification (*taʿayyun*) of '**Be**' (*kun*) and Whose Essential-Being (*kaynūnīya*), as the **Absolute Existence** (*wujūd muṭlaq*), is the **Most Holy Effusion** (*al-fayḍ al-aqdas*) Itself. Therefore, to say that the level of the **Inclusive Unity** (*wāḥidīya*) constitutes the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*), which is all things but not any one of them, is also correct since the **Primal Will** is the Manifestation of the **Inclusive Unity** Itself wherein the totality of the immutable archetypal-essences (*al-aʿyān al-thābita*) with all the Names and Attributes first arise

Wahid Azal © 2025

and originate; and so all things occur within the **Primal Will** but It is not any one of them, since God – glorified be It and High – created It for this very purpose. As such those among the school of Ṣadrā who have taken this proposition as sound are correct in their assessment, but sometimes wrong in what level they have applied this **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) to when subsuming the Pre-Eternal Essence within it, which is essentially what the Primal Point has dismissed and has negatively reacted to (i.e. their incorrect application of the level in question), because the **Primal Will** as the **Absolute Existence** (*wujūd muṭlaq*) is only absolute by virtue of Its relation to the delimited existences (*wujūdāt muqayyadāt*), which are all things – this being a relation between contraries – whereas the Pre-Eternal Essence has no contrary to which It acts as an *absolute* to a *relative* – or even a *necessary* (*wājib*) to a *possible* (*mumkin*) - in such a delimited, circumscribed fashion. Nay, because at that level of the **Exclusive Oneness** (*aḥadīya*) the All-High is only Present to Itself without any limit, therefore no such predicated relations of *absolute* and *relative* are possible with It, and so by definition It transcends all such conjectured dualities regarding It, glorified and high be It from what is attributed to It!

Now, the relation of the Pre-Eternal Essence to the **Primal Will** is as the relation of the two essential Names 'the Knowing' (العليم) and 'the Powerful' (القدير) to each other. Here the Essence of the Ipseity as the **Hidden Treasure** knows the **Primal Will** as Its ***desire to be known*** which is Its creation of it as the simultaneous **Power** of Its **Knowledge** such that Its **Knowledge** acts, as it were, as the latent power and Its creation of the **Primal Will** as Its explicit **Power** over the **Primal Will** in its origination. It can be said that **Knowledge** here is the intelligible while **Power** makes this intelligible *actual*. In turn, the **Primal Will** in its own existential permanence acts now as the All-Comprehensive Name *allāh* (God) to all things in their latent existences as the

Wahid Azal © 2025

immutable archetypal-essences (*al-aʿyān al-thābita*) and as the All-Comprehensive Name 'the Merciful' (*al-raḥmān*) in relation to their existentiation – whether as universals or particulars - into essential existence (*wujūd ʿaynīya*). Thus here the All-Comprehensive Name *allāh* (God) is related to the Name 'the Knower' (العليم) while the All-Comprehensive Name 'the Merciful' (*al-raḥmān*) is related to the Name 'the Powerful' (القدير), with the All-Comprehensive Name *allāh* (God) acting towards these essences as the intelligible whilst the All-Comprehensive Name 'the Merciful' (*al-raḥmān*) acts as the agent of their particularized actualizations. In other words, one acts as the Spirit and the other acts as the medium of the form to the existentiation of these essences; and from this perspective the All-Comprehensive Name *allāh* (God) stands as the First (*al-awwal*) and the Hidden (*al-bāṭin*) while the the All-Comprehensive Name 'the Merciful' (*al-raḥmān*) stands as 'the Last' (*al-ākhir*) and 'the Manifest' (*al-ẓāhir*) in the totality of all manifestations such that *wherever you turn there is the Face of God, for God is the All-Encompassing, the Knowing* (**Qurʾān 2:115**), *and It is with you wherever you are* (**Qurʾān 57:4**)!

And know that it is this *withness* (*maʿīya*) of God mentioned in that verse of the **Perspicuous Book** which is the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) that is all things but not any one of them, and this is the **Primal Will** that is with every created thing as their **Creator** (*khāliq*), **Sustainer** (*rāziq*), **Giver of life** (*muḥyī*) and **Taker of life** (*mumīt*) in the state of every moment, before the state of every moment and after the state of every moment, *for God is encompassing of all things* (**Qurʾān 4:126**), penetrating, animating and abiding as *already-always* presence within the inner core of every particular thing, *closer to it than its jugular vein* (**Qurʾān 50:16**), as *It enliveneth and maketh it to die and then It maketh it to die and enliveneth, forIt is One Alive Who dieth not! In Its grasp is the dominion of all things! It creates whatsoever It wills by Its Cause-Command! Verily, Its is*

Wahid Azal © 2025

Powerful over all things (*āyat'ul-bayān*, **Persian Bayān: Gate 8, Unity Three**);[4] this, since the **Primal Will** is the **Absolute Existence** (*wujūd muṭlaq*) to which every existent (*mawjūd*) owes its own existence (*wujūd*) to. Thus the **Unity of Being** (*waḥdat al-wujūd*) is false if we speak of the relation of the Pre-Eternal Essence of the Ipseity with all things but true when we speak of the relation of all things to the **Primal Will**, so understand this salient point because in this abides one of the depthless mysteries of the *tahlīl*[5] itself, never mind how this entire matter needs to be properly framed and understood!

Otherwise to posit absolutely no relation of the All-High to the world on any level – and then to insinuate that the **Primal Point** is unequivocally suggesting this – is to introduce 'the problem of the vacuum',[6] which is the diametrical opposite of everything the **Primal Point** has proclaimed. Indeed the **Primal Point** has taken issue with the reasoning, the framing and the language used by some of the philosophers regarding this **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*), but not in the general conclusion regarding an *already-always* pre-existing and all-encompassing relation of God to the world because anything else contradicts the explicit words and intentions behind scripture itself, whether of the **Qurʾān** or of the **Bayān**, so understand!

And say: *no Power and no Strength is there save in God the High, the Supreme, for there is no god but God Truly, Truly, the All-Encompassing, the Most Revivificatively Alive, the Peerless Self-Subsistent, the Simple-Expansive Reality, the All-Merciful!*

Wahid Azal © 2025

Notes

[1] https://archive.org/details/bay.-b-38-misc-writings-point (retrieved 26 February 2025): 13-19 in **MS** pagination (PDF: 7-10); and the transcription of this **MS** https://archive.org/details/tafasirNASKH (retrieved 26 February 2025): (Pdf: 15-18). To wit,

أَمَّا الْجَوَابُ عَنْ بَيَانٍ بَسِيطِ الْحَقِيقَةِ الَّتِي ذَكَرَهَا الْحُكَمَاءُ لِإِثْبَاتِ الْوُجُودِ بَيْنَ الْمَوْجُودِ وَالْمَفْقُودِ فَلا شَكَّ أَنَّ ذَلِكَ باطِلٌ عِنْدَ مَنْ لَهُ رَائِحَةُ مِسْكٍ مِنَ الإِنْصَافِ بِدَلائِلَ مُحْكَمَةٍ فَمِنْهَا الْعَقْلُ حَيْثُ يَشْهَدُ بِأَنَّ ذَاتَ الْأَزَلِ لَيْسَ مَعَهُ غَيْرُهُ وَلَيْسَ لَهُ صِفَاتٌ دُونَ ذَاتِهِ مُتَغَايِرَةُ الْمَعْنَى لِأَنَّ غَيْرَ ذَلِكَ يَلْزَمُ التَّجْزِئَةَ وَالِاقْتِرَانَ وَالتَّغَيُّرَ وَالِافْتِرَاقَ لِأَنَّ وُجُودَ الْأَزَلِ هُوَ نَفْسُهُ لا سِوَاهُ وَأَنَّ وُجُودَ الْخَلْقِ هُوَ ابْدَاعُهُ لا مِنْ شَيْءٍ لَا دُونَهُ فَلا مَفَرَّ لِمَنْ ادَّعَى ذَلِكَ إِلَّا الْأَفْكُ بِأَنْ يَكُونَ بِقِدَمِ الْكَثْرَاتِ فِي الذَّاتِ أَوْ تَنَزُّلِ الذَّاتِ إِلَى رُتْبَةِ التُّرَابِ وَأَنَّ ذَلِكَ حُكْمٌ مُمْتَنِعٌ مُحَالٌ لِأَنَّ الذَّاتَ لَمْ يَزَلْ لَمْ يَتَنَزَّلْ وَلَيْسَ لَهُ فِي رُتْبَتِهِ ذِكْرٌ مِنْ غَيْرِهِ وَأَنَّهُ الْحَقُّ وَمَا سِوَاهُ الْخَلْقُ وَلَا ثَالِثَ غَيْرِهِمَا وَأَنَّ الَّذِي اضْطَرَبَ الْحُكَمَاءُ بِذِكْرِ الْأَعْيَانِ الثَّابِتَةِ فِي الذَّاتِ وَذِكْرِ بَسِيطِ الْحَقِيقَةِ فَهُوَ مِنْ إِثْبَاتِ عِلْمِهِ جَلَّ شَأْنُهُ حَيْثُ يَقُولُونَ إِنَّ الْعِلْمَ لَا بُدَّ لَهُ مِنْ مَعْلُومٍ فَلَمَّا ثَبَتَ الْعِلْمُ ثَبَتَ وُجُودُ الْكَثْرَاتِ فِي الذَّاتِ فَتَعَالَى اللَّهُ الْمَلِكُ الْعَدْلُ أَنْ ذَنْبَهُمْ هُوَ مِنْ أَجْلِ الْقِيَاسِ حَيْثُ يُرِيدُونَ أَنْ يَعْرِفُوا الذَّاتَ بِمِثْلِ خَلْقِ الْمُمْكِنَاتِ فَتَعَالَى اللَّهُ عَنْ ذَلِكَ لِأَنَّ عِلْمَ اللَّهِ هُوَ ذَاتُهُ وَأَنَّ حَيَوِيَّتَهُ هُوَ ذَاتُهُ وَأَنَّ قُدْرَتَهُ هُوَ ذَاتُهُ فَكَذَلِكَ حُكْمُ الْأَسْمَاءِ الَّتِي تُذْكَرُ لِمَكْنَسَةِ الْقُلُوبِ وَالْأَوْهَامِ بِلا تَغَيُّرٍ مَفْهُومٍ فِي الْمَعْنَى فَلَمَّا ثَبَتَ أَنَّ ذَاتَهُ هُوَ حَيَاتُهُ وَأَنَّ فِي الْحَيَوِيَّةِ لَا يَحْتَاجُ بِوُجُودِ حَيٍّ فَكَذَلِكَ الْحُكْمُ فِي الْعِلْمِ أَنَّهُ سُبْحَانَهُ كَانَ عَالِمًا فِي أَزَلِ الْأَزَالِ بِلَا وُجُودِ مَعْلُومٍ لِأَنَّ مَنْ ادَّعَى الْفَرْقَ بَيْنَ الْحَيَوِيَّةِ وَالْعِلْمِ فِي الذَّاتِ فَقَدْ سَلَكَ مَسْلَكَ الْخَطَأِ لِأَنَّ لَيْسَ فِي الذَّاتِ تَغَايُرٌ كَمَا صَرَّحَ بِذَلِكَ مَعْنَى الْحَدِيثِ الْمَرْوِيِّ فِي الْكَافِي حَيْثُ قَالَ الْإِمَامُ عَلَيْهِ السَّلَامُ لَمْ يَزَلِ اللَّهُ عَزَّ وَجَلَّ رَبَّنَا عَالِمًا وَالْعِلْمُ ذَاتُهُ وَلَا مَعْلُومٌ وَالسَّمْعُ ذَاتُهُ وَلَا مَسْمُوعٌ وَالْبَصَرُ ذَاتُهُ وَلَا مَبْصَرٌ وَالْقُدْرَةُ ذَاتُهُ وَلَا مَقْدُورٌ فَلَمَّا أَحْدَثَ الْأَشْيَاءَ وَكَانَ الْمَعْلُومُ وَقَعَ الْعِلْمُ مِنْهُ عَلَى الْمَعْلُومِ وَالسَّمْعُ عَلَى الْمَسْمُوعِ وَالْبَصَرُ عَلَى الْمَبْصَرِ وَالْقُدْرَةُ عَلَى الْمَقْدُورِ قَالَ قُلْتُ فَلَمْ يَزَلِ اللَّهُ مُتَحَرِّكًا قَالَ فَقَالَ تَعَالَى اللَّهُ إِنَّ الْحَرَكَةَ صِفَةٌ مُحْدَثَةٌ بِالْفِعْلِ قَالَ قُلْتُ فَلَمْ يَزَلِ اللَّهُ مُتَكَلِّمًا قَالَ فَقَالَ إِنَّ الْكَلَامَ مِنْ صِفَةٍ مُحْدَثَةٍ لَيْسَتْ بِأَزَلِيَّةٍ كَانَ اللَّهُ عَزَّ وَجَلَّ وَلَا مُتَكَلِّمٌ وَإِنَّ اللَّهَ فِي كُلِّ شَأْنٍ كَانَ عَالِمًا بِكُلِّ شَيْءٍ بِمِثْلِ يَوْمِ الَّذِي لَمْ يَكُ ذَلِكَ الشَّيْءُ مَذْكُورًا وَلَا يَعْلَمُ أَحَدٌ كَيْفَ ذَلِكَ إِلَّا اللَّهُ سُبْحَانَهُ وَإِنَّ ذَلِكَ دَلِيلُ الْعَقْلِ الَّذِي مَشْهُودٌ عِنْدَ أُولِي الْأَلْبَابِ مِنَ الْعِبَادِ وَإِنَّ آيَاتِ الْأَفَاقِيَّةِ وَالْأَنْفُسِيَّةِ فَيَنْطَبِقُ ذَلِكَ الْحُكْمُ لِأَنَّ الْعَجْزَ فِي كُلِّ ذَرَّاتِ الْوُجُودِ ظَاهِرٌ دَائِمًا فَلَوْكَانَ الذَّاتُ بَسِيطَ الْحَقِيقَةِ لِلْكَثْرَاتِ فَلَمْ يَكُ شَيْءٌ إِلَّا نَفْسُ ظُهُورِهِ وَإِنَّ الْبَدَاهَةُ تَحْكُمُ بِفَسَادِ ذَلِكَ لِحُدُودِ الْخَلْقِ وَعَجْزِهِمْ وَافْتِقَارِهِمْ إِلَى الْمُبْدِإِ الْفَيَّاضِ وَإِنَّ عَلَى ذَلِكَ يَحْكُمُ صَرِيحُ الْقُرْآنِ فِي قَوْلِهِ عَزَّ شَأْنُهُ بَعْدَ رَدِّ النَّصَارَى ثَالِثُ ثَلَثَةٌ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ لِأَنَّ الَّذِي يَحْكُمُ بِبَسِيطِ الْحَقِيقَةِ يُخْرِجُ الْأَعْدَادَ عَنْ حَدِّ الْحُدُودِ وَإِنَّ ذَلِكَ باطِلٌ بِمِثْلِ قَوْلِ النَّصَارَى لِأَنَّ فِي ذَاتِ الْأَحَدِ لَا يُذْكَرُ شَيْءٌ سِوَاهُ وَلَا مَعَهُ غَيْرُهُ وَإِنَّ عَلَى طَبَقِ ذَلِكَ حَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَالِهِ حَيْثُ قَالَ عَزَّ ذِكْرُهُ رَدًّا لِلنَّصَارَى وَمِنْ هَذَا أَخَذَتِ النَّصَارَى شَكْلَ

Wahid Azal © 2025

الصَّلِيبِ وَحَلَّ اللَّاهُوتِ فِي النَّاسُوتِ فَتَعَالَى اللَّهُ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا فَإِذَا عَرَفْتَ مَا فَصَّلْتُ فِي تِلْكَ الإِشَارَاتِ لَتُوَقِّنَ بِحَقِيقَةِ الْجَوَابِ فِي مَقَامِ الْخِطَابِ

[2] خَلَقَ اللَّهُ الْمَشِيئَةَ بِنَفْسِهَا ثُمَّ خَلَقَ الْأَشْيَاءَ بِالْمَشِيئَةِ

Kulaynī, *al-Kāfī*, **Book of the Hiero-Intelligence and acosmic ignorance** (*kitāb al-ʿaql wa'l-jahl*) (بَابُ الْإِرَادَةِ أَنَّهَا مِنْ صِفَاتِ الْفِعْلِ وَسَائِرِ صِفَاتِ الْفِعْلِ).

[3] The beginning of the eleventh chapter (**Ṣāliḥ**) of the **Bezels of Wisdom** (*fuṣūṣ al-ḥikam*):

اعْلَمْ وَفَّقَكَ اللَّهُ أَنَّ الْأَمْرَ مَبْنِيٌّ فِي نَفْسِهِ عَلَى الْفَرْدِيَّةِ، وَلَهَا التَّثْلِيثُ، فَهِيَ مِنَ الثَّلَاثَةِ فَصَاعِدًا، فَالثَّلَاثَةُ أَوَّلُ الْأَفْرَادِ، وَعَنْ هَذِهِ الْحَضْرَةِ الْإِلَهِيَّةِ وُجِدَ الْعَالَمُ

[4] See https://nla.gov.au/nla.obj-3388776824/view (retrieved 26 February 2025).

[5] I.e. 'there is no god but God' (لا إله إلّا الله).

[6] That is, a vacuum in existence where God is not, which strips the All-High of Its omnipresence, omniscience and all other related Names and Attributes, never mind explicitly compromising God's unicity (*tawḥīd*) wherein the vacuum then becomes a separate existence to God, we take refuge in God from such ignorance!

Wahid Azal © 2025